
Mr. BARTONS
Thanksgiving Sermon

BEFORE THE

Lord Mayor,

October the 27th. 1692.

*G. Benson Lib: 92;
Fr. 6.*

Stampe Mayor.

*Cur' special' tent' in Festo Sancto' Simon' &
Jude' xxviii. die Octob. 1692. Annoq;
Regni Regis & Reginae Willielmi &
Mariæ, Angl' &c. quarto.*

THIS Court doth desire Mr. *Barton* to
Print his Sermon preached before the
Lord Mayor, Aldermen, and Citizens of this City,
at the Parish Church of *St. Mary-le-Bow*, yester-
day, being the Day appointed for Thanksgi-
ving for the Signal Victory vouchsafed to Their
Majesties Fleet, for preservation of His Maje-
sties Person, and for his safe Return to his
People.

Goodfellow.

A
S E R M O N

Preached

Before The Right Honourable

T H E

Lord Mayor

A N D

A L D E R M E N

Of the CITY of

L O N D O N,

At *St. Mary-le-Bow*, Octob. 27th. 1692.

B E I N G

The Day of Publick Thanksgiving for the
Signal Victory at Sea, for the Preservation
of His Majesties Sacred Person, and for His
safe Return to His People.

By SAMUEL BARTON, B. D.

L O N D O N,

Printed by *J. Richardson*, for *Brabazon Aylmer*, at the
Sign of the *Three Pigeons* over against the *Royal*
Exchange in *Cornhil*, MDCXCII.

10. 1. 1901

11. 1. 1901

12. 1. 1901

13. 1. 1901

14. 1. 1901

15. 1. 1901

16. 1. 1901

17. 1. 1901

18. 1. 1901

19. 1. 1901

20. 1. 1901

21. 1. 1901

22. 1. 1901

A

SERMON

Preached before The

Lord Mayor :

On October the 27th. 1692.

P S A L M cxliv. 10.

*It is he that giveth salvation unto Kings,
who delivereth David his servant from
the hurtful sword.*

IT is not easie to find another Man in any History, whether Sacred or Prophane, that had so many signal Deliverances, Escapes, and Preservations from imminent danger, as holy *David* the Author of this *Psalme*. The Providence of God did in so visible and particular a manner concern it self for him as was sufficient

sufficient to convince his Enemies that God had rais'd him up for some more than ordinary Work. And that once being granted, it was most certain, that all the Machinations, Contrivances, and Devices of Men against him could be of no signification, nor take any effect, unless it were to raise him still the higher. It was to no purpose for the *Heathen to rage*, and they that set themselves against him did but *imagine a vain thing*. So long as he had God and his gracious Providence of his side, whatever difficulties or streights he were brought into, and however his Enemies might think at any time they had him sure, or his Friends give him over for lost, yet he was sure to surmount all, and in the end to remain victorious. *David* was very sensible in the mean while, that in all he did he was but an Instrument of Gods Providence, and ow'd his Success purely to the Divine Favour and Blessing attending him in his Enterprizes. And therefore he did not, as some other great Ones have been apt to do, ascribe all to his own Policy, Valour, or Conduct, but on the contrary took all Occasions of rendring the Praise and

Isa. 10. 13 Glory of all to God. He did not say with the proud Assyrian King. *By the strength of my hand I have done it, and by my wisdom, for I am prudent, and I have removed the bounds of the people, and have robbed their Treasures, and I have put down their Inhabitants like a valiant man.* But on the contrary, though he were a great General in his time, and had a great hand, as an Instrument, in obtaining Victories for Gods people, yet he ascribes to God the Honour of the skill he had in War, and calls him his *Strength*, his *Fortress*, his *Shield* and *Deliverer* without whom he was sensible he could do just nothing. So he begins this Psalm, *Blessed be the*
Lord

Lord my strength, which teacheth my hands to war, and my fingers to fight. My Goodness and my Fortrefs, my high Tower, and my Deliverer, my Shield, and he in whom I trust, who subdueth my people under me.

Now this Psalm some think to have been compos'd by David immediately upon his obtaining the Victory over Goliath, because that is found in the Inscription or Title of it, in some Greek Copies; But besides that 'tis neither in the Hebrew, nor yet in all Copies of the Septuagint, the second and tenth verses contain a sufficient confutation of that Opinion, and shew plainly that David did not compose this Psalm till after his being King of Israel. For before that, though 'tis possible, he might have said (as it is in my Text) *It is he that giveth salvation unto Kings*, meaning it with respect to Saul, who was King when Goliath was slain, and the host of the Philistines discomfited; yet till he was King himself, he would hardly have said, as it is at the second verse, *Who subdueth my people, that is under me.* That Expression seems to imply that this Psalm was not compos'd till after the People had pretty generally submitted themselves to David, and the long contests between him and Ishbosheth the Son of Saul were ended.

Yet it appears from other passages in this Psalm, that it is not, as some would have it, a mere Epitome or Compendium of the 18th, and made, as that is said to have been in the Title, by David, when God had delivered him from the hand of all his enemies. For though there be a great similitude between divers expressions of this Psalm and that, yet 'tis observable, that David here prays against his Enemies, whom he there speaks of as quite overthrown and vanquished. And therefore

B

it

it seems most probable that this was made, at, or a little before, the time when God gave him those Two Victories mentioned in 2 Sam. c. 5. when *David* had yet many Enemies unsubdued. And therefore it consists partly of Praises and Thanksgivings, and partly of Prayers and Petitions, but mostly of the latter,

In the words of my Text we have this general Truth asserted, *viz.* That God is the Author of Salvation and Deliverance to Kings, and this is confirm'd by *Dauids* own experience, who had himself been delivered often times by him. *It is he*, i. e. It is God, *that giveth Salvation unto Kings, that delivereth David his Servant from the hurtful sword.*

Now this Truth that is here asserted, we may consider either :

1. As to the Grounds on which it stands, or the Evidence we have for it, that it is a Truth : Or,
2. As to the Consequences or Inferences that we may justly draw from it. And,

1. As for the Grounds on which it stands ; It is a Truth plainly grounded on the Doctrine of Gods exercising a Providence over the World. That God who is Infinite in Power, Wisdom, and Goodness, and did at first make the World, and all the Inhabitants of it, do's still take care to preserve and order it, and to govern and dispose of all the Affairs of men in it, so as seems best unto him, is a Truth, which cannot be deny'd without greatly reflecting upon God, and contradicting the History and Experience of all Ages, which give

give us, if not such absolute Demonstrations as are sufficient to silence a Cavilling Unbeliever, yet, at least, such clear proof as may satisfy any reasonable and considering man, that God do's preside over Humane Affairs, foreknows what shall be, and without putting *ordinarily*, any constraint or force upon men, in a way suitable to their Natures, do's conduct and guide them to their design'd end. To say, That God do's not see and know all that is done in the World, is to deny him to be infinite in Wisdom and Knowledge, and make his own Creatures too many for him. To imagine it too great a work for him to superintend such a vast number of Affairs, is to make him weak and impotent. For nothing is subject to be weary but what is weak. To think that he has thrown by this World as a piece of Work not worth his minding, is to reflect greatly on his Wisdom. And to imagine that he should suffer all things to fall out promiscuously without making any Difference among Men, according to their Works, is highly derogatory to his Justice and his Goodness. And though it may be suppos'd, that the Grand Assize being to be hereafter, he may be the less concerned to punish Evil-Doers, and to reward the Righteous here; yet still it cannot be thought but he will interpose so far as is necessary to the keeping all things from running into Confusion, to the maintaining of some true Religion, and the preserving those that fear him from being totally run down all the World over by Wicked Men, Tyrants, and Oppressors. A thing which one can hardly conceive shou'd be done, in this degenerate State of the World, without the help of Divine Providence. So that there are plain Arguments for a Providence to be taken from the consideration of God's Nature, as he is

a Being in whom are all possible perfections, a Being infinitely Wise, and Just, and Good. But, if thence we turn our Eyes downwards upon the Affairs of the World, we may plainly see,

First, How easie it is for God to interpose in a secret invisible manner, and to turn the Scale effectually one way or other, by some little unseen motions. For the greatest matters have a dependence upon the least, and God, who sees all at one View, can strike in just when he pleases, to vary and alter the course of things, whether it be by a secret Influence upon the minds of men, or by divers accidents of Health or Sickness, or by the Alteration of Wind and Weather, or by taking off some of the chief Instruments in a business on a sudden, in the middle of their Work, or innumerable other ways. And it is easie also to see.

Secondly, (If we will but any whit carefully observe things, and mind the finger of God where it shews it self,) It is easie, I say, to see, both from History and Experience, that in Fact it do's so come to pass, and that God do's in that manner interpose, to bring about what he designs should be.

The Scripture History is full of nothing else but a Relation of Events order'd by Divine Providence from time to time, for the Encouragement of Piety and Virtue, the chastizing of Gods own people, when they provoked him, and the delivering them from their Enemies, upon their Repentance and humble Supplications made to him. And there are there manifold instances recorded, wherein God made it plain and evident, that it was no Humane Power or Foresight, that brought

brought about the Event, but that he himself was the Orderer and Disposer of it. Sometimes he plainly interpos'd his Power, as in bringing the people out of the Land of *Agypt*; And sometimes, he only concurr'd sweetly and secretly with second Causes to bring about such things as men could not foresee nor contrive. As in saving *Jacob* and his Sons from perishing by Famine, by sending *Joseph*, by such a wonderful Train of Events, into *Agypt*. Yea the many Prophecies recorded in Scripture, that have already been exactly fulfilled, are an evident proof that God do's superintend and order the Affairs of Men. And if we look into prophane History, we shall find many plain Characters of a Providence in the Events there related, and many Prophecies fulfilled, whereby God shew'd to the *Heathen* World, that he did foresee and order things among them too. The wiser *Heathens* were all sensible that this was so, and therefore the *Romans* were wont to ascribe the greatness of their Empire more to the Favour of their Gods, and to Fortune, as they call'd it, which was but another name for an over-ruling Providence, than to any strength or conduct of their own. And indeed whoever considers how the *Roman* Common-wealth grew up from inconsiderable beginnings for the space of Seven Hundred Years from the first building of their City, notwithstanding innumerable home-bred Seditions, and abundance of Foreign Wars, (either of which were divers times very near to have utterly destroyed it) and how it became at last the Mistress of the World (even as God had foretold it should, by the Prophet *Daniel*) He, I say, that considers this well, may see cause enough to believe that it was not an Event brought about by any Humane Prudence or Foresight, nor yet by any mere

meer casual concurrence of things, but was owing to the wise disposal of an Over-ruling hand; God having great things to bring about in the World by that means. And we have at this day, in that dispersed and miserable people of the *Jews*, that are scattered every where, without any Government of their own, and yet kept distinct from all other Nations; a very plain Instance of the Power of God's Providence, sufficient to satisfy us of his superintending Humane Affairs, and enough to encline any one to think that their present Condition is an effect of that sad Imprecation made by the Crucifiers of our Saviour, *His blood be upon us and upon our Children.*

But besides a Multitude of Instances that might be alledg'd from History, carrying the plain Characters and Foot-steps of an Over-ruling Power, governing and conducting the Affairs of Men (such as the happy discovery of wicked Plots and Conspiracies, or the strange relenting of some Villains concern'd in 'em, when their designs were just ripe for Execution, the unexpected Rubs and Hindrances that great Ones engag'd in contrivances of Wickedness have met with, and the turning of the Mischief on their own heads, The marvellous success of some particular, unlikely Instruments rais'd up unexpectedly for the Deliverance of a suffering people, or such as were destin'd to Ruine, or the like) Besides, I say, manifold instances of this Nature, that might be alledg'd from History, We have seen in our own dayes, such effects of a Divine Providence, as are sufficient to satisfy all those that heed 'em, that God is by no means an unconcern'd Spectatour of our Affairs. It is but a little while since, that we were running headlong in these Nations into Popish Bondage,

we

we were juſt, as it were, upon the Brink of it; ſo that ſcarce any of thoſe who had been very blind before, and are very blind now again, but ſaw and were ſenſible of our danger; But at the ſame time, none of us could diſcern by what way or means we were like to find any Help or Remedy for it. We ſeem'd like a People enſnar'd and taken in an Evil Net, without hopes of eſcaping. And our Popiſh Adverſaries verily thought it had been ſo, and were even ready to triumph over us. And had not God by a wonderful Train and Series of Events, deliver'd us quite beyond our Expectation, yea, whiſt we were, as it were, in a Dream, and hardly cou'd believe it; Had he not done ſo, I ſay, We had not now been here to give Thanks to him at this Time, for farther Mercies that he has vouchsafed us. *It was the Lords doing, and it was then, and ought to be ſtill marvelous in our Eyes.* And therefore if there be any now that deny a Providence among us, here is a farther Aggravation of their Unbelief, for that there have been ſuch viſible effects of it in our own Time.

It wou'd be too long a work now to diſcourſe on all thoſe heads that might be proper to convince ſuch Infidels. But the words of my Text contain an Inference made by the *Pſalmiſt* from this general Doctrine of a Providence. For if the Providence of God do concern itſelf, and over-rule in all Humane Affairs, then it follows that Kings and Princes are more eſpecially under the Care of it, and that 'tis God that gives 'em Victory or Salvation, when they have it; As may appear from theſe two Conſiderations.

1. That

1. That the Wellfare of many is bound up in theirs: And,

2. Because they have many Enemies that seek to destroy 'em.

There is no doubt but God can with as great ease take care of many as of a few. It is not more laborious, nor more difficult to him, to take care of a Nation, than of a Family, or of a Single Man, because nothing is hard to Infinite Power: But according to our manner of speaking and apprehending things, agreeably to the Notions that we have of Matters committed to our Care, we cannot but conceive of the Providence of God as more especially vigilant for that which is of greatest moment, and consequently more for a great many than a few. And therefore since Kings and Princes are publick Persons, on whose Lives and Safeties the Well-fare of great Bodies of Men do's many times depend, according to the ordinary course of things; We conceive Providence more especially concern'd to watch over and protect them, (and still the more, if they be good Men) according to that of the

Pf. 34. 7. Psalmist, *The angel of the Lord encampeth round about them that fear him and delivereth them.* Providence indeed do's never miss of its end, nor do's it pass by the slightest matters unregarded. For our Saviour tells us,

Mat. 10. 29, 30. *That the very hairs of our heads are all numbred, and not so much as a sparrow can fall to the ground without our Father.* But nevertheless, we may conceive of Providence, as laying a greater stress when the thing is of greater value, although in truth, it never falls short any where.

And again we conceive, that there is a more especial and particular Providence, where the matter seems

seems to need a greater degree of Care. Now private Persons have generally this happiness beyond the Princes and great ones of the World, that they are not exposed to so many dangers, have not so many, nor so great Enemies, stand not in such slippery places; and therefore, according to our way of conceiving this, a less degree of Care may serve to hold 'em up; Whereas a greater seems necessary for those who are so much exposed, or a stronger Guard of Angels may be requir'd. Which is a second Reason, why we suppose a more particular Providence to watch over Kings and Princes, and other such Persons, according to the place they hold, and their usefulness to the farther ends of Divine Providence. So that we see the Holy Psalmist had good reason to say (and all that own the Doctrine of Gods Universal Providence, must acknowledge it) *That it is God that giveth salvation unto Kings, who delivered David his servant from the hurtful sword.*

And now having considered briefly the Grounds and Reasons that we have for this Truth that is here asserted in the Text, I proceed next to consider, what the Consequences of it are, and then to make some Application of 'em to our selves and the present Occasion.

Now the Consequences of this Truth, *viz.* That Salvation, Deliverance or Victory (for the original Word may be rendred by any of 'em) which any Kings or Princes (especially good ones) do obtain, is owing to the superintendency of Divine Providence that takes a particular care of 'em; The Consequences hereof, I say, are plainly these.

C

1. That

1. That we ought to look up to God at all times for help and deliverance, and not depend too much on Instruments and Second Causes, but pray to him, and put our Trust in him, endeavouring so to qualifie our selves, that our Prayers may be graciously accepted, and our Trust and Hope may not deceive us. And,
2. That we ought to give God the Praise for any Deliverances that are wrought, or Victories that are obtain'd.

First, I say, It clearly follows from what has been said that we ought, &c.

Virg.

This has evermore been the Temper of all pious and good Men, as the contrary is that of the Impious and Prophane, who if they see, or think they see, but strength enough of their side, are ready to say with the proud *Mezentius, Dextra mihi Deus, & telum quod, missile, libro.* His right hand was his God and his trust in his Weapon. Such consider not how easily God is able to blast all their strength, nor how often he has done it, or how likely it is that he will do it, for those who glory in it as their own. 'Tis this which the Prophet calls trusting in the Arm of Flesh: And you find a Curse denounc'd against those that do so, *Jer. 17. 5. Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.* Yea, the Psalmist cautions against trusting in the greatest of Men, because, alas, they are no wayes able to help, as powerful as they may seem to us, unless God give leave. *Put not your trust in Princes, nor in the Son of man, in whom there is no help.*

Psalm. 145.
3.

The

The necessary and constant dependence of all Events upon Gods Providence, is a thing that we cannot have too deep an Impression of upon our minds. A truly pious and good man will not go upon any business, undertake any Employment, or enter upon any design that is of moment, but first he will consider, whether it be agreeable, or not contrary, to the Will of God that he shou'd do so, and then he will pray to him for his blessing, and hope for success from him; And if it does fall out contrary to his hope, he will believe that God sees it best for him, that it shou'd be so. For such consider that *it is not in man that walketh to direct his steps, mans way is not in himself.* Jer. 10. In all our wayes ^{23.} we are to acknowledge God, if we will take the wise mans Counsel, and then we may hope he will direct us for the best. Whatever the business is, whether publick or private, the case is the same, only publick business being of greater moment, needs the more earnest Prayer, and the greater Care to approve our Wayes in the sight of God, that he may bless us in it. Without his blessing both Publick and Private Affairs, the Psalmist tells us, cannot be well manag'd, but a great deal of Care and Cost and Pains may easily be thrown away, and nothing come on't. *Except the Lord build the house, they labour in vain that build it, except the Lord keep the City, the watchman waketh but in vain.* Psal. 127. *It is vain for you to rise up early, to sit up late,*

late, and eat the bread of sorrows, &c. If these things were duly consider'd by us, and we did accordingly in Times of War and Publick Danger (such as these are) set our selves seriously to the work of Repentance and Amendment, that we might be fit for Gods farther Mercies, and a compleat Deliverance, it is not to be doubted but we should soon feel the effects of it. God wou'd bring down the Enemies of his Truth, and humble those that oppress and persecute his people. He delights in doing so,

Is. 10. 12. *He will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks, but he must first accomplish his whole work upon Mount Sion, and on Jerusalem.* He must chastize his own people first, so far as he sees it necessary, or till they are brought to Amendment. And till that be done, wicked Kings may be as much under the Care of Providence, to preserve 'em alive, and to keep 'em, as Rods in Gods hand, as good ones are at other times, that they may be Deliverers and Instruments of good to a people. Therefore we may see here, what is our surest Help and Preservative against all the Dangers and Evils that we feel or fear. And this we have been plainly told of upon our days set apart for Fasting and Humiliation. Had it been as duly considered and laid to heart, as it ought, we might have had yet more Cause of Thanksgiving.

But

But that therefore is the second plain and necessary Consequence of this Truth that is asserted in the Text, *viz.*

2. That whatsoever good success we have, we ought to tender unto God the Thanks and Praise that is due for it. For since he is the Giver, 'tis plain that he ought to have the Glory of it. If he gives Salvation or Victory unto Kings, they are very ungrateful, and so are all that are concern'd in their success, if they do not pay him that most just and easie Tribute of Praise and Thanksgiving. That's all we are capable of giving him, and he requires no more, provided it be, not the Labour of our Lips only, but proceed from a truly thankful Heart, and a Mind that is dispos'd and ready to do his Will, and obey his most Just and Righteous Laws. *What shall I render unto the Lord, saies the Psalmist, for all his benefits towards me?* And he makes Answer to himself in the following words, *I will take the Cup of salvation, and call upon the Name of the Lord, I will pay my Vows unto the Lord now in the presence of all his people.* He wou'd faithfully perform that Service and Obedience which he had promised unto God in the time of his Distress. This is suppos'd to be said by *David* after his Deliverance from *Abalom*, in the bringing about whereof there were many Instruments, but *David* thought not them worth the mentioning, in comparison

Ps. 116.

12, 13, 14.

parison with God the Supreme Disposer of all, and so takes no Notice of 'em in all that Psalm. Yet this need not hinder us from praising the Instruments of our Deliverance, and giving Thanks to them too, in a subordinate manner. For, in so doing, we do but celebrate the Gifts of God, and magnifie him, who is the Author of whatsoever Generous and Noble Qualities there are in Men, yea, who sometimes turns the evil and untoward Dispositions that are in Men to a good Use, and makes all things work together for the good of those that fear him. That which we shou'd most beware of is, that we do not so magnifie any of the Gifts of God as to forget from whom they come, nor so extol the Instruments, as to forget the first and principal Cause of all, so advance Man as little to consider God. In that case the Prophets advice takes place, *Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?*

Isaiah 2:
22.

And now I come to make some brief Application of what has been said to the present Occasion: We are here met together to render Thanks to God for his many and great Mercies to this Nation (For 'tis he, as has been shew'd, that is the Author of all the good success we ever had) It were endless to reckon up the many Signal Favours of Providence towards us, if we shou'd begin but from the time of the Reformation. If we should

shou'd go about to declare them and speak of them, (to use the Psalmists words) *they wou'd be more than we are able to express.* But there are five of them enumerated to our hands, in the Proclamation, which Authorizes our present meeting, as being the proper Subject of this dayes Thanksgiving, viz. The Preservation of the Government during His Majesties absence, in spite of all the wicked contrivances of its Enemies. The Signal Victory obtain'd at Sea. The Preservation of His Majesties Person from the many dangers he has been expos'd to in this Summers Expedition; and more particularly from the bloody design of an Assassination. And lastly, His safe Return to us. These are all such blessings as

1. We are very far from deserving; And yet
2. Such as we cou'd not have spar'd without running a hazard of the utmost misery. And that, I think, is one good way to make us thankful. To consider what our Deserts have been, and what our Condition must have bin, had God deny'd us any of these blessings.

As for our Ill Deserts, I am loth to enter upon a Day of Thanksgiving, on so melancholy a Subject as it wou'd be, to represent how little Reformation there has bin amongst us, after such Invitations to it, and such wonderful and loud Calls of Providence to Amendment. I shall leave that therefore

fore to every Ones private Observation, and Consideration. But as for the latter ; Give me leave a little to move you to Thankfulness, by considering how sad a condition we had, in all probability, been reduc'd to, had God with-held from us, as he justly might, any of these forementioned Blessings. Had he suffered the dark Plots and Contrivances of our Enemies, at home to have taken Effect, had he permitted Men, that seem to have a desire to ruine themselves and their Countrey together, to prosper (if I may so call it) in their mad and foolish Attempts. Or had not *He* whom the *Winds and the Sea* obey, by a most propitious Providence, kept back our Enemies Fleet till we were ready for it, and then deliver'd it into our hands ; or had he afterwards permitted that Sacred Life, on which the Wellfare, not of this Nation only, but of all *Europe*, in a great measure, seems to depend, to be taken away, by open Violence, or by Treachery ; In any of these Cases, 'tis easie for us to see, in the general, what abundance of Woe and Misery must have ensued, and how our Nation, in all probability, might have been before this time, the Seat of War, and a *Field of Blood*. Now, that God purely by his gracious Providence (with little concurrence of Mans endeavour) shou'd grant such blessings, and avert such dreadful Evils from a People so Unthankful and Insensible, many of whom, instead of seeking to avert his Anger, had bin courting and labouring for their own and their Countreys

Countreys Ruine, This, I think, is such a marvellous degree of Kindness, Compassion, and Tenderness of Almighty God towards us, as is not easily to be match'd or parallel'd, and calls for the highest Expressions of Thankfulness that possibly we can invent or think of.

I am sensible there are but too many amongst us, who feeling some present pressures, and not considering rightly the state of our Case, are ready to murmur, as thinking that there is but little Occasion for Thanksgiving, when, as they tell us, The Nation is exhausted and impoverish'd, drain'd of Men and Money. Trade decay'd, and Taxes at such a height, that the Countrey cannot bear to pay 'em, and a War still going on, which we cannot see to the end of. But there are two things which well thought of, I'm confident would greatly abate these murmurings. The one is the Condition of our Neighbours round about us, amongst whom I dare say, we shall not be able to find any that we would willingly change with, or whom we can, in any reason, think so happy as our selves. And why shou'd we expect to feel nothing in these great Commotions, when our Neighbours round about us feel so much?

The Other is, that our present sufferings are really but an Effect of the ill Conduct of those times which our greatest Murmurers are so apt to magnifie.

D

nise. For had a timely care bin taken, to check the growing greatness of that Aspiring Monarch, who so disturbs the World, and not rather treacherously to encrease it, neither we nor our Neighbours had been likely to be involv'd in Wars and Troubles that are so Bloody and Expensive. But when things are come to this pass, through an exorbitant encrease of Power, in the hands of an Ambitious and Restless Prince, we have great reason however to be thankful, that our share in the suffering proves (as it has hitherto done) much less than that of our Neighbours. And they must be very blind and inconsiderate people, who do not see, that however the late Revolution, as they may think, has cost 'em dear; Yet had it not come, their Condition in all Humane appearance, must have been far worse, and they might then quickly have come to have paid far greater Taxes to their Arbitrary Masters, without daring openly to repine or murmur at it. The Preservation of our Religion, Laws, and Liberties, is that which no Wise Man thinks he can pay too much for, when it cannot be had for less. And if the ill management of former times have brought 'em all into such Hazzard, we may and ought to be thankful and glad, if at any Rate there be hopes of redeeming and re-establishing 'em.

I know there are also others among us, that had rais'd their Expectations high, and fancied that this Summer

Summer shou'd have produced much greater Things than we have yet seen, in our Favour. Such Persons, if any of 'em know how to rectifie any thing that has been amiss, wou'd, doubtless, do well to give their Advice. But whatever Apprehensions they may have of Ill Instruments, not managing things as they shou'd, they are mightily to blame, if they suffer such Thoughts to diminish any thing of their Thankfulness to God; and ought rather to adore his Goodness, and admire his Patience and Loving-kindness, in giving us so much good success as we have had, then to repine or murmur, because it has bin no more nor greater. Doubtless whenever we are fit for it, God will shew us greater works than these, when our Sins and Wickedness, that *withhold good things from us*, are taken out of the way. But, in the meantime, we shall do well to consider, that it is no small matter that God has done for us, in preserving Peace and Tranquillity here at home, giving us leave to sit in quiet *under our own Vines, and under our own Fig-trees*; A Priviledge which our Neighbours, many of 'em, dearly miss, and wou'd be glad to purchase at any Rate; That he has also given such a Victory over our Enemies at Sea, as has not been known since the vanquishing of the *Spanish Armada* in 1688. That notwithstanding his Threatning us with unseasonable Weather, yet he gave us, at last, *the appointed Weeks of Harvest*, to our great Comfort, That he has re-

restor'd our Gracious King to us; notwithstanding the unmanly and barbarous Attempts of his Enemies, to take away by Treachery, a Life which they so much dread the continuance of; and that he gives us still hopes, notwithstanding our great Unworthiness, of his continuing these and the like Blessings to us, and which is more than all, of delivering down the true Profession of Religion, and the Uncorrupted Gospel of Christ, to our Posterity in spite of all the Endeavours of our restless Enemies, who have so long plotted the Extirpation of it.

These certainly are things which all that have any thing of the Spirit of True *Englishmen*, of Christians, and of Protestants, must acknowledge to be very great and wonderful Effects of Gods Mercy, for which we know not how to be sufficiently thankful. And our Gracious King and Queen, who under God have bin Instruments of a great deal of good to us, and I doubt not, are desirous to be so, of a great deal more, do not arrogate the Praise of it to themselves, nor expect that on such a day as this, we shou'd spend our time, in making large Panegyricks and Encomiums of them, but exhort, yea, require us, to give the praise of all to God as is most due. For *it is he* that has heard the Prayers of his People, that has lent a Gracious Ear to their humble Petitions, and as not suffered our Enemies to have

have their Wills, nor to triumph over us. *It is he that hath given salvation to our King, and has delivered his Servant from the treacherous and the hurtful sword. It is he that has preserv'd our Queen in Peace upon the Throne, and given us here at home many of the Blessings of Peace, even in a Time of War. It is he that has defeated the Plots of our Adversaries, and made many quiet and happy, even against their Wills. It is he that has overwhelm'd our Enemies in the Sea, and not suffer'd 'em to set a Foot upon this Land, which is, as it were, his own Enclosure. It is he that has now for a good while given and continued to us the fairest Opportunities of being a happy People, if we will but accept of, and embrace 'em, if we will but forsake our Vices, lay aside our Contentions, and live according to the plain and Essential Precepts of that Holy Religion, which we all make Profession of.*

What then have we to do? but to acknowledge the Goodness and the Loving-kindness of God: To adore with all Humility his Gracious Providence; To render him all possible Praise and Thanks, and vow henceforwards, all Holy Obedience to his Laws; And then, to place our Hope and our Trust in him, to look up to him in all Times of Danger and Difficulty, and be encourag'd still, with the more Earnestness and Fervour of Devotion, to pray to him, that he wou'd perfect and compleat the
Good

Good Work he has begun, that he wou'd bring down his own and his Churches Enemies, in his good time, that he wou'd cause Wars and Oppressions to cease, that true Religion may be spread abroad, Idolatry, Error and Superstition rooted out; And that in these Nations, that have bin so highly favour'd by the Divine Providence, there may be some answerable Fruit and Effect found, in the encrease of true Piety and Vertue, that we may live as becomes a People whom God *hath redeemed out of the hands of their Enemies, that they might serve him without Fear*; And that our Gracious King and Queen whom God has so wonderfully rais'd up and preserv'd, may long live to enjoy some Fruit of Their present Toils and Troubles in a peaceable and happy Reign over us. Which Blessings God of His Infinite Mercy grant for Christ's sake. *Amen.*

F I N I S.

A Catalogue.

*Books Published by His Grace, JOHN
Lord Arch-Bishop of Canterbury.*

THirty Sermons and Discourses upon several Occasions, in three Volumes, in *Octavo*.

The Rule of Faith; or, an Answer to the Treatise of Mr. J. Sergeant. *Octavo*.

Since which is Published Ten several Sermons on several Occasions, in *Quarto*.

*Books writ by the Learned Dr. Isaac Barrow,
late Master of Trinity College in Cambridge.
And Published by His Grace JOHN Lord
Arch-Bishop of Canterbury, in Four Volumes
in Folio.*

The First Volume, containing Thirty Two Sermons Preached upon several Occasions. An Exposition of the Lords Prayer, and the Ten Commandments; also the Doctrine of the Sacraments. A Learned Treatise of the Popes Supremacy. With some Account of the Authors Life.

The Second Volume containing Sermons and Expositions upon the Apostles Creed.

The:

The Third Volume containing Forty Five Sermons upon several Occasions: Compleating his *Englisb Works*.

The Fourth Volume, being his *Opuscula; Viz. Determinationes, Conc. ad Clerum, Orationes, Poemata, &c.*

Any of the said Volumes may be had alone.

Advertisement.

THERE is newly Printed, and in few days will be Publisht Sixteen Discourses on several Texts of Scripture, By the late Pious and Learned *Henry More, D. D. in O^oavo*. Printed for *Brab. Aylmer* in *Cornhil*.

All Sold by *Brabazon Aylmer*, at the *Three Pigeons* in *Cornhil*.